RISEN LORD.

Easter Sunday Services in the Churches of the City and Suburbs.

SERMONS. MUSIC AND FLOWERS.

Frothingham and the Orthodox Doctrine of the Resurrection.

Father Dealey on the Keys of Death and Hell.

Festivals.

LEONARD STREET METHODIST CHURCH, BROOK LYN, E. D .- Rev. H. C. Glover preached an Easter sermon to a large congregation, and the music partook of the festal character of the day.

CALVARY EPISCOPAL CHURCH, BROOKLYN, E. D. Rev. Francis Peck, the rector, whose altar was profusely decorated with Easter flowers, preached an appropriate sermon yesterday morning to a large congregation.

ST. BARNABAS' CHURCH, BROOKLYN, E. D .- Rev Henry E. Hovey, the rector, preached yesterday morning an Easter discourse to a large audience. His church was tastefully ornamented with floral offerings, and the music was of an inspiring character, well rendered.

ST. ANDREW'S ROMAN CATHOLIC CHURCH .- The service at St. Andrew's Roman Catholic church, on Duane street, was given with all the Easter Day solemnity. The high mass was solemnized by the Rev. Father Curran. The music given by the choir was St. Clair's Mass in G.

little village church of St. Mary's, in Lawrence street, the services yesterday were very imposing. The music was especially provided for the Easter celebration, and Dr. Adams delivered a discourse on the nature of the festival

THE HARLEM PRESBYTEBIAN CHURCH .- Owing to the absence of Mr. Ramsey, the pastor of this church, the Rev. C. J. Warren occupied the pulpit yesterday morning, and preached a sermon founded on the text in St John, 1, 4-7, beginning thus-"In Him was life, and the life was the light

JOHN STREET METHODIST CHURCH.-An Easter Day service was preached at the John street Methodist church yesterday morning by the pas. tor, Rev. W. G. Cheney. His text was from John xxi., 7—"It is the Lord." The minister dwelt upon the spiritual apprehension of a risen

BEDFORD AVENUE REFORMED CHURCH, BROOK LYN, E. D.-Dr. Porter delivered a striking Easter curse in this fine and fashionable church at the hour of morning service. In the afternoon there was a gathering of the Sunday schools, with choice musical selections by Miss Emma Thursby, with an efficient chorus.

CHURCH OF SAINTS PETER AND PAUL, ROMAN CATHOLIC, BROOKLYN, (E. D.)-High mass was celebrated with a fine instrumental orchestra of twenty-five pieces. The mass of St. Svivester and Menssohn's "Wedding March" were among the selections. Father Malone preached, and the altar was elaborately decorated with flowers.

CHURCH OF ST. IGNATIUS .- The Rev. F. C. Ewer, D. D., preached in the morning, from the text "The Lord is risen again," to a large and appreciative congregation. A great number participated in the communion. The singing of the choir was especially noteworthy, the fresh, clear young voices ringing out in joyous concert the gladsome

MURRAY HILL PRESBYTERIAN CHURCH .- There was a moderately full attendance at this church yesterday morning. The Rev. S. E. Chambers preached. The discourse was mainly in clucida-tion of the constancy of Divine direction, as suggested by the text in Numbers x., 29., "Come thou with us and we will do thee good !!

FULTON STREET REFORMED DUTCH CHURCH. ton street Reformed Dutch church yesterday by the Rev. Dr. Manning. The audience was small, churches, where more elaborate decorations were

ST. PARL'S EPISCOPAL CHURCH, BROOKLYN, E. D. was thronged yesterday with worshippers, who listened to an impressive and appropriate sermon by the rector, Rev. Newland Maynard, Beautiful music was of the triumphal character suited to the festival of a risen Saviour. Mr. Maynard also delivered an address at the juvenile celebration on 'Home Influence."

St. Andrew's Church .- At St. Andrew's Protestant Episcopai church, 127th street and Fourth avenue, the Rev. George B. Draper, D. D., pastor, preached, choosing for his text the twenty-secon and twenty-third verses of the 118th Psalm :- "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing: it is marvellous in our eyes."

CHURCH OF THE NATIVITY .- This church, at No. 76 Second avenue, was arrayed in Easter splendor, and over the altar shone the motto, in letters of beautiful flowers, "Gloria in excelsis." Father Lake, formerly of St. Ann's, preached on the subject of the "Triumph of Christ" to an overflowing congregation. The musical part of the service was very interesting, including Haydn's Second

St. GEORGE'S CHURCH .- Dr. Stephen H. Tyng preached an eloquent sermon yesterday morning. in which he aptly illustrated the significance and importance of the day. The floral decorations were pleasing and the music, which was sung by a choir of some forty male voices, under the direc tion of Professor Williams, was well rendered, especially the "Exceisis" from the Twelfth Mass of Mozart.

FOURTEENTH STREET PRESENTERIAN CHURCH. There were no decorations at this church vesterday. The Rev. Robert Sloss founded his discourse on the following words from rhe Gospel of St. Matthew:- "Why should any one wonder at the raising of the dead?" The result of the experience of eighteen centuries, the reverend preacher declared, left no doubt in the minds of the faithful Christians of the truth of the glorious doctrine of resurrection.

UNITED PRESBYTERIAN CHURCH.-The Rev. Mr. Turner, at the Eleventh street Presbyterian church, gave his views yesterday in regard to the government of the world by God. God, he said, governed His people as a father governed his children, as a shepherd ruled his flock, as a pilot guided his snip. Storms might rage, but He would still guide the ship to the haven of eternal

St. BARTHOLONEW'S CHURCH.-The music in this church was rendered by the usual choir, assisted by a large body of auxiliaries. Rev. Samuel Cocke, D. D., the rector, preached an appropriate sermon from the text, Acts xil., 22-"He raised up unto them David to be their king; to whom also he gave testimony and said, I have found David, the son of Jesse, a man after mine own heart,

ST. JAMES' ROMAN CATHOLIC CHURCH.-The ser-

on New Bowery, were unusually impressive. The altar shone resplendent with gas jets and candles. The sermon was delivered the Rev. Father James Mooney, of Troy. mass was conducted by the Rev. Father Farley, assisted by Fathers Penny and Cochran. The choir rendered the mass from "Macchi."

HOLY TRINITY-EPISCOPAL.-This church was filled to its utmost capacity at the morning services yesterday. The floral decorations of the pulpit were tasteful and elegant. The Easter music, by a chorus of young voices, was extremely well rendered. The text from which Rev. Stephen H. Tyng, Jr., drew his sermon was St. Matthew xxvii., 64-"So the last error shall be worse than the first." He spoke of the priests and Pharisees' strong dread and trembling before a dead man.

ST. JOSEPH'S ROMAN CATHOLIC CHURCH, HAR-LEM .- A: the German church of St. Joseph, 125th street and Ninth avenue, solemn high mass was sung yesterday morning by Father Schneider, assisted by a deacon and sub-deacon. The sermon preached by the pastor, Father Reasler, was founded on the gospel of the day and was explan-Dr. Dix and the Queen of atory of the resurrection of Christ from the dead. The music was very fine and the floral gifts of the

St. MARK'S CHURCH.-This church was profusely decorated with flowers, the chancel being fes-tooned with choice garlands. The Rev. J. H. Ry-lance, D. D., rector of the church founded his sermon on the following words from the tenth verse of the sixteenth Psaim—"Wherefore my heart was glad and my glory rejoiced." The music was impressively rendered by the regular choir. In the afternoon some 700 or 800 children jayously cele-

TABERNACLE BAPTIST CHURCH .- The Rev. Ezra D. Simons, of Troy, N. Y., preached at this church, taking his text from the fith chapter of the Revelations—"And I saw in the right hand of him who sat on the throne a book written within and on the back side, sealed with seven serils." Let the wintry chill sweep over the grave, the reverend preacher said in the course of his remarks. Jesus shall soon break the seal of death in the summer

ST. MARY'S STAR OF THE SEA .- The Rev. Mr. Cassidy celebrated mass at this church. The choir sung some very fine pieces, among others the "Regina Cœli Lœtart." In the course of his remarks the reverend father strongly recommended the members of the congregation to show their gratitude to Jesus Christ, for all He suffered on their account by contributing liberally to the orphans. The Church bids them do this, and our him be to thee as a heathen and a publican."

St. Stephen's Church.-Solemn high mass was celebrated at St. Stephen's church, Brooklyn, the Rev. Father O'Reily preaching an eloquent sermon. In the course of his remarks he said:-"The contemplation of Calvary brings to our mind that we are deteides, for they who sin crucify God afresh. A Christian, if he has the heart of a Christian, must therefore be tilled with remorse for his sins." The reverend father concluded by exhorting his hearers to preserve the fruits of the recent mission by avoiding the occasions of sin.

ST. PAUL'S ROMAN CATHOLIC CHURCH. HARLEM .-Rev. Father O'Keese officiated, the church being handsomely decorated with flowers and burning tapers. After the Gospel, Father O'Keefe made an eloquent appeal for the orphans, and a short sermon on the Gospel. The music was choice and classical, under direction of Professor Marum. The quartet choir consisted of Miss Lina Deacon, soprano; Miss Agnes Dowdell, alto; Mr. M. Donovan. tenor; Mr. Philip F. Sullivan, barytone; all of whom sang with fine effect.

D.-A most interesting Sunday school service was held yesterday afternoon in this church, in which all the schools of the church joined. Profuse floral decorations graced the platform, and the schools holy edifice. Professor Fox played the organ. Addresses were delivered by Mr. Talmage and Dr. Warren, the new pastor. Solo and quartet pieces were sung by the church choir, and choruses in which all the schools swelled the joyous songs.

THE ANNUNCIATION (ROMAN CATHOLIC) CHURCH, at this church yesterday morning. Father Griffin officiating, assisted by a deacon and sub-deacon, Aiter reading the gospel for the day, Father Griffin delivered an eloquent sermon on the glorious resurrection of the Messiah and its reassuring effect on the despondent apostles. The discourse concluded with a stirring appeal to the listeners to be reassured in their faith and be strengthened to "fight the good fight."

church around the corner" was yesterday morning crowded to its utmost capacity. The floral decorations were of the most beautiful description and the music very fine. Rev. Mr. Houghton, the 18- 'Fear not: I am the first and the last, I am he that liveth and was dead, and behold I am alive forevermore"-a discourse in reference to Easter, showing how Christ, by death, overcame death and made blessed and happy the progress of the Christian soul.

quite filled at the morning service yesterday. The decorations were in excellent taste. Particular attention was attracted to the beautiful mural tablet erected to the memory of Admiral Parragut. It bears a well executed medallion likeness, and altogether reflects high credit on the artists. Messrs. Cassoni and Isola, of Twenty-seventh street. The pastor, Rev. H. E. Montgomery, D. D., preached on the resurrection of the body, using as his text the twenty-second verse of First Corinthians, chapter fifteen... For as in Adam all die, even so in Christ shall all be made alive."

CHURCH OF THE DIVINE PATERNITY. -This church was filled at the morning services to overflowing. All about the altar was one mass of verdure and flowers. The music was of the finest character. Dr. Chapin preached on the subject of the day, his text being John xx., 16-"Jesus said unto Mary. She turned herself and said unto him. the resurrection not as an episode in Christianity, but as one of its foundation blocks. His arguments and their treatment were of the speaker's characteristic excellence.

CHURCH OF THE ASCENSION.-The Rev. John Cotton Smith preached at this church yesterday morning, taking as his text the passage, "As in Adam all die, even so in Christ shall all be made alive." There was a large congregation present, but singular to say about an Episcopai church, no flowers or extra decorations were to be seen. The preacher dwelt on the fact that all fiesh, however ch, however prosperous, must finally sink in the tomb and to destruction. There was but one way of living, and that was to make our life holy and agreeable to the Lord, so that we might have everlasting life. In Christ alone was our hope and our

THE SCOTCH PRESBYTERIAN CHURCH .- The Rev. Samuel M. Hamilton preached here yesterday from the text in Luke xx., 2-"And they found the stone rolled away from the sepulchre." The church was well filled with the regular congregation and the preacher took the ground that the resurrection was the foundation stone of the Christian faith, and that the faithful might see in the fulfilment of the prophecies which had been made thousands before. The necessity of this belief was manifest, and the miracle which had been accomplished was a lesson to the centuries to come.

CHURCH OF THE ANNUNCIATION.-The Rev. W. J. Seabury preached here on the text "I shall rise again in three days." He referred more particularly to the fact of the many evidences which Christ had given of a spiritual nature. He had in all things shown himself possessed of a power be-yond that of men, and had so shown His power that He gathered around Him a body of men whose influence now filled the whole Christian world. There was no better evidence needed of this fact than the words of Christ when He spoke of His coming

structure of Christianity.

Sr. ALBAN'S .- The music, which is usually or an unexceptionably fine character in this ritualistic Episcopal church, yesterday morning did not quite come up to the usual standard, owing to the absence of the late soprano voice. Among the pieces sung were "Gloria in Excelsis," "Benedictus" and fagnificat." The processional, which paced slowly up the middle aisie, with burning censers and waving banners, to the altar, was very impos ing. The altar and pulpit were profusely adorned with flowers, and on the fount was a little white lamb, made of choice flowers, Rev. Burd Betts took his text from Luke xxiv., 29—"He went in to tarry with them." The sermon was very short and

CHURCH OF THE PAULIST FATHERS .- Easter Sun day was celebrated in the Church of the Paulist Pathers, corner Fifty-ninth street and Ninth avenue, in a manner worthy of the "Queen of Festivals." The altar was profusely decorated with flowers. The roses and lilies, blended together in gariands, sent up their combined fragrance in nor of Christ's glorious resurrection. Father Young sung mass, assisted by Fathers Dwyer and Hill. The choir, consisting of over ale voices, was under the direction of Pro fessor Salmonson. Mr. Hurly presided at the or-gan. Rev. Father Stone preached, taking for his text "This is the day the Lord hath made; lit us rejoice and be glad in it."

St. Ann's on the Heights .- St. Ann's church, Brooklyn, was attended by a large congregation yesterday morning. Dr. Schenck stated that the flowers were donated by some of the congregation, as in their present state of indebtedness the church did not deem it advisable to make the needful expenditure. The centre piece was a large and two in the enancel completed the decorations. The music was very effective. The "Te Deum" sung yesterday morning was composed by Dr. Cutler, the organist, and was played on the occawhere it obtained the name of "The Prince of Wales' Service." At half-past three o'clock was held a Sunday school festival, at which there were reports of officers, addresses and offering of premiums, the children singing Easter songs at inter-

ST. PETER'S, ROMAN CATHOLIC .- The Easter services at St. Peter's Roman Catholic church, on Barclay street, drew such a congregation as to fill every particle of standing room in the sistes and vestibule. The following officiated:-Celebrant, Father McClancy, and deacon, Father Corley. The Master of Ceremonies was Mr. McNally. The sermon was preached by the Rev. Father O'Farrell, pastor, from the Gospel of St. Mark, sixteenth chapter—"He is risen; he is not here; behold the place where they laid him." The musical programme was as follows:-

gramme was as follows:—

Haydn's Grand Mass, No. 4, in B flat, for solo, chorus and organ; "Vidi Aqusum," by Pecher: Offertory, "Hace Dies" (soprano solo), sund by Mrs. Leston. The mass-"Kyric," alto, solo and chorus; "Christe," soprano, solo and chorus; "Griede," soprano, solo and chorus; "Qu'l'edee," soprano, solo and chorus; "Griede," soprano, solo and chorus; "In Gloria, "chorus; "Credo," chorus; "Encarantus, tenor, "Chorus, "Crucifixus, baseo and solo, "Et liesurrexit," chorus; "Sanctus," "Benedictus" and "Agnus Dei," chorus.

The following persons composed the choir:—Sorrano Mrs. Easton; alto, Miss Tooin; tenor Mrs.

prano, Mrs. Easton; alto, Miss Tobin; tenor, Mr. Savage; basso, Mr. Stand, and chorus; organist,

GRACE CHURCH.-The multitude which attended at Grace Church yesterday was much too great for the capacity of the place, so that the aisles were filled with visitors, who considered themselves very fortunate in being able to stand up. The preparations for the day had been notable. The altar was decorated, with an immense cross worked in flowers, and the chancel was alive with growing plants. On the reading desk had been placed a beautiful cross in flowers. The music was remarkably good, especially the singing of the conthe Rev. Dr. Potter officiated. He preached short sermon from L Corinthians xv., 20-"But now is Christ risen from the dead." He said that there was something striking in the conversion of Paul, for there was probably no man of his time who could equal him in attainments and culture. Even taking it as a supposition that all the remainder of the disciples were banded together to deceive the world, such a man as Paul lent an unquestionable stability to the movement. As Christ arose from the dead, so must we all die, not in our bodies, which must periso, but in that spirituality which will endure forever. The present body was like the scaffolding around a new building; the building was covered in every portion, but some day it would come and decoration on the scaffolding, for it could not last. The soul is what we should culture and nurture for its everlasting life.

HOLY TRINITY.-Holy Trinity Church, Brooklyn, was thronged yesterday with a fashionable congregation at an early hour. The floral decorations were magnificent. In the centre, above the communion table, was placed a large cross, surmounted by a crown composed of calla lilles, white pinks and tea resebuds, and above all burned a cross of gas jets. The font was filled with similar flowers, with a small thick cross in the centre. Two large pots containing azaleas in on the communion table were large bouquets of calla illies, and bouquets were in every other available place. The pulpit and the base of the iont were trimmed with trailing vines of smilax, the whole presenting a most beautiful appearance. and making the air heavy with sweet periume.

The music was very fine, having four wind instruments to supplement the organ. Dr. Hall se-lected his text from the Epistle of the Corinthians, chapter 15, part of the forty-lourth verse-"There is a natural body and there is a spiritual body,"

St. Paul's Church.-The Easter services at St. Paul's Episcopal caurch, Clinton street, Brooklyn, yesterday, were very largely attended. The prayers were read in the morning by the Rev. Dr Drewne. The music and singing were rendered with that wonderful blending of effect and devotion for which these volunteer choristers are remarkable. Dr. Drowne preached a very eloquent sermon on the subject of "The Resurrection," taking for his text the sixth and seventh verses of the twenty-fourth chapter of St. Luke's Gospel-"He is not here, but is risen. Remember how no spake unto you when he was yet in Galilee, saying, The son of man must be delivered into the hands of sinful men and be crucified, and the third day rise again." After the sermon, and during the offertory, the solo from Handel's "Mes-siah," "I know that my Redeemer liveth," was effectively rendered by a young lady who had volunteered for the occasion, and whose modesty forbids the publication of her name. The Holy Communion service was then administered to a large part of the congregation. After the service and during the atternoon large numbers visited the church for the purpose of examining the floral decorations, which were extremely beautiful. Rising from the altar to the height of five feet, on a dark crimson background, was a beautiful white cross, outlined with a narrow border of green; on blossoms; suspended just above the cross was a crown composed of scarlet and white flowers, beaind which, on a dark green ground, was the declaration, in large white Roman characters, "The Lord is risen." The chancel and seats of the choristers were decorated with texts and flowers; leaning against the blue pipes of the organ was large white lyre, bordered with green, to match the cross. These flowers and devices were given by a committee of parishioners. Flanking the stone steps leading to the chancel and along the front of the church were large trees of white and scarlet azaleas in full bloom. Over the baptismal font rose a large scarlet pyramid of flowers severai feet high, surmounted by a white cross. On the other side of the church, peeping out from between the large blue and gold pipes of the organ, were clusters of stately lilies. In the centre panel of the pulpit was a large white cross; on along the top a device in many colored flowers

resurrection. The body was gone when the tomb | "Christ is risen." On the walls on either side of was opened and the finial was placed upon the the church were the following floral inquiries:— "O death where is thy sting?" and "O grave where is thy victory ?"

SEVENTH AVENUE METHODIST EPISCOPAL

CHURCH.—At the Seventh avenue Methodist Epis-copal church, Brooklyn, Dr. Wild preached yesterday morning. His text was I. Corinthians, xv., 20—"But now is Christ risen from the dead and become the first fruits of them that slept." The Doctor held that a desire to know the future was natural to man; the desire, doubtless, based upon the conviction of the im mortality of our being; a conviction that seemed to have been very generally entertained by men in all ages and nations. Even where the divine revelation of the Bible had not found a place we find men finder the conviction and shadow of a future existence. This ill defined shadow was the grand underlying sentiment in all the great systems of ancient and heathen mythological gies. The special conviction of immortality had their religious experience, that in the interpreta-tion of its history it would not do to leave out. Man when the Gospel was not. The religious sentiment knows not the true God he will not fail to find or make one in the sky, sea or land. For our clearer tality we were indebted to the Gospel of Jesus, because of the increased light and beautiful mani-Jesus. Before Christ's time a darkness had gathered about this doctrine, but 1844 years ago a new light illumined the vale of time, expanded the vision of the mind into the resim of the invisible, truth received a new confirmation and the indistinct became visible and glorious. In view of this the resurrection of Christ was a keystone doctrine. The disciples so looked upon it, as Peter's speech in avor of the election of one in the place of Judas clearly proved. The reverend gentleman proceeded with a careful and beautiful delineation of the Saviour's resurrection; the disciples' surprise as they beheld the empty sepulchre, and, finally, the divine body, being the first typical fruits of them that sleep. Christ was our precedent, and the sacrament He instituted was a holy monument of His death and resurrection. At the close of the service the rite of imant baptism was administered and several adults united with the Church, after which the sacrament was partaken of.

THE RESURRECTION A MYTH.

In the services at Lyric Hall, yesterday, the pastor, Mr. Frothingham, said:—The lesson of the resurrection is the lesson which has so many readings, and which is to be learned in so many moods of mind. The Easter morning comes in the spring time. The first preacher of resurrection is Nature; she preaches it in the newly-born world, in the tenderer light from the skies, in the breeze, in the ground, in the young grass, in the bud that breaks the dark, hard bark of the tree and sits upon the twig like the prophet of a new age, and the white rose, and the superb magnolia, and the Asia hyacinthe, all of which clothe the earth in resurrection robes as often as the year comes round. It is the old lesson, and generations of men have read it from time immemorial. We copy it from the ancient men. The spring has always taught resurrection. Nature revives in the springtime, and we celebrate now the festival which was celebrated ages and ages ago, before there was a Christendom or a Christ; before there was a Moses or a Lord; when the first glimpse of the divine beauty of nature broke upon men who were shut up in a long and hard winter. But we must remember that the resurrection

DOES NOT COME IN A DAY. Resurrection is a process, not an event. The spring does not come in a day, as we know too well. It does not appear when we think it should. The Sun fitfully gleams through the frosty air, and ever and anon we are tempted out with the promwearing garments and step off in the blithe air; and then comes the chill wind and the frost and the gusty day and the storm of dust and the flurry of snow, and we are driven back again, and the hope of the year is postponed. And yet we are sure of the resur-rection. It may not be to-day or to-morrow; but it will come as inevitably as the earth revolves upon its axis. Resurrection is a process, and not the legend of Jesus the resurrection was a process and not an event. A brilliant writer of the Swe denborgian school represents this with singular beauty and force, his idea being that there was first an incarnation of the spirit in the fiesh; the down and disappear, while the edifice alone re-resurrection was a process of excarnation—of mains. It was not worth our while to lavish care emergence of the spirit out of the flesh—and this the very first day that the Son of appeared. His first struggles were THE LIMITATIONS THAT BESET HIM,

his wrestlings with himself, his efforts to put aside the olden thoughts that clung to him from the traditions of his people. These were the en-deavors of a great spirit to cast off the fieshly part of the flesh and emancipate itself from the thraidom of the body. But as the years went by these cerements, and granted the spirit power to emerge into greater and more visible beauty; so that even the organs of man could see the ascension every day, a new light in the eye every day,

these cerements, and granted the spirit power to emerge into greater and more visible beauty; so that even the organs of man could see the ascension every day, a new light in the eye every day, a new tone of sweetness in the voice, a new grace in the demeanor, a new delicacy in the touen every day; the sign that there was something at work behind this mask which would at last throw it off; and the legend goes on to say that there were times of singular transport and exaltation, when it seemed to those who were the companions of the Son of Man that the veil was visibly lifted, the very raiment was transfigured, the face shone with heavenly splendor, rays of light hovered about the person, he seemed to be communing with invisible forms of the dead, and it was as if he listened to great voices that spoke to him and called Him the "Beloved Son." Then the veil would drop again, the curtain would rail, the vision would disappear, and they would see only this visible person moving about over the earth like one of themselves.

But as the end that would rail, the vision would disappear, and they would see only this visible person moving about over the earth like one of themselves.

But as the End pray would see only this visible person moving about over the earth like one of themselves.

But as the End pray would see only this visible person moving about over the earth like one of themselves.

The seement has a trail of the trail of the traveller through a dense wood, glimmering between the trunks of trees, now throwing a trail of death touched it upon the cross it was finished. For a lew days the figure was seen fashing about like the lantern of the traveller through a dense wood, glimmering between the trunks of trees, now throwing a trail of splendor over some open space, then disappearing again for a time, then, anon, nashing out once more, out at aways more and more distant, until at last it is gone.

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those that are Christ's. At his coming Paul ne

taught, the early Christians never believed, the Church has never held that this immortality was for all area and women; it was for believers, for the son of men, for those who were prothers of the spiritual man, for those who were stready risen above the deathliness of death. This was the doctrint, and, consequently, the primary thought in Paul's mind and in the minds of all the early Christians and in the minds of the most spiritual Christians since. The primary thought has been the resurrection of the Son of Man is not an inclividual, He is not a historic person, He is not one who was born and lived and died at a particular date in history. The Son of Man is the inmost of you and me; He is our true self, He is our mind, our will. The Son of Man is an order, is a class of man. The Son of Man is a kind of man; a rational man; a man whose heart is pure; whose soul is clean; whose conscience is honest; whose life is iree; who is superior to the lower elements; who can put temptation under His feet; who is not the slave of lust, or greed or willungs, and who is immortal as prossessing immortal as prossessing immortal as prossessing immortal as prossessing immortal continuous to the slave of lust, or greed or willungs, and who is immortal as prossessing immortal continuous to the slave of lust, or greed or willungs, and who is immortal as prossessors of the body will feel the power of the rising Son of Man. Does the body need resurrection of the body will feel the power of the rising Son of Man. Does the body need resurrection or not? Does it not? Think. How few people live in their bodies. Consider in how iew people often. One is a hand, another is a limb, a foot; another is a car, another is a brain. But how few, put them all together, live in every chameer. Many live in the suburbs, many live in the attics, a few live in the suburbs, many live in the attics, a few live in the suburbs, many live in the attics, a few live in the suburbs, many live in the attics, a few live in the suburbs, many live in the attics, may be, or incidental disease; how lew well people there are; how few people who have a single day when life is to them an inexpressible boon; when there is no ache, no pain, no sense of weariness, no consciousness of heaviness; and counsider how many there are who are weighed down by disease, whose lite is anticipated by disease, who are doomed to a premature death by disease; how few live as long as they ought to; how lew, while they live, really live!

is anticipated by disease, who are doomed to a premature death by disease; how few live as long as they ought to; how few, while they live, really live!

Then consider this thraidom of habit; consider how every person is thwarted and cramped by some malignant habit which holds him bound so that his techer is only an arm's length. It may be an unconscious habit, a habit that the person is unaware of; and yet it has its fine string about his limb, or about his heart. And then think of those whose habits are coarse, vulgar, brutal; who are slaves for some Demonial Power.

SLAVES TO SOME DEMONIAC POWER, seated in their nerves, possessed of their muscles, poisoning their blood, and absolutely compelling them to crawl, as It were, on all fours, through this majestic world. Think of the weariness of labor, the thraidom of wors, the graves of bitter toil that so many are imprisoned in. See how the fingers get thickened, how the eye gets dimmed, how the ear becomes thick, how low the thoughts have crawled, how hard it is for desire to soar or hope to spring; the long, weary days given over to the hardest labor, poor associations, bad food, insufficient clothing, shorrible sounds in the ears, hideous forms before the eyes all the time, no deliverance. Is not the body in a grave? Is the body raised from the dead while these things are? Yet they need not be. Why, what are these bodies of ours? Complete engines, made by the periect artificer for a perfect end. Think of the tailor's eye, the musician's ear, of the pianist's delicacy of touch, of the sensitiveness of the blind man's finger. Those are but hints of what we ought to be if we were what we ought to be. These bodies of ours a perfect end. Think of the tailor's eye, the musician's ear, of the pianist's delicacy of touch, of the sensitiveness of the blind man's finger. Those are but hints of what we ought to be row a perfect end. Think of the tailor's eye, the musician's ear, of the pianist's delicacy of touch, of the sensitiveness of the blind man's finger. Those ar

complete, entire; how little passion that curse us would be, and all these gigantic vices that curse us would drop off. There would be no more crime, for there would be no temptation to crime; there would be no hunger of lustrul or intemperate desire in spirit, for the perfect balancing of the system would take care of itself; and thus, through this resurrection of the body, why the world would know what resurrection meant. And now this time is coming. There never has been a time when men were thinking so earnestly, so intensely, on this very matter, of the use they ought to make of their bodies, of the power of the will over the body, of the power of reason, of sweetness and cleanliness over the body, and of the tremendous issues that were the body, and of the tremendous issues that were ought to be born, how children ought to be brought into the world, so that they shall distance these horrible precedents that

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DOOM THEM TO DEATH.

Let this teaching go on; let it be understood; let it be disseminated broadcast; let it be acted upon; let it be worked into the mind, and you will see that the Son of Man is not dead, that there is such a thing as resurrection in reason, conscience and goodness of the Son of Man in all of us; and the consequence of that resurrection who can forese?

But the resurrection of the Son of Man shows itself in other ways than in a transformation of the body.

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But the resurrection of the Son of Man shows itself in other ways than in a transformation, too. It is a significant thing that the first anticipation of the early Christians was of a new earth, a new society, a regenerated human existence—a millennium, in other words. And so firm was their faith in the power of the risen heart of man to make this that they believed it might come any day. They thought that it might be here by the day after to-morrow, and they were on tip-toe to meet it as it came over the hills. Their faith was too hasty, but was it not sound? Because, wherever this conception of the risen Son of Man—that is, the normal heart and conscience—has entered into the world this transformation has appeared. Great men all through the Christian times, good men and earnest men have shown in their lives, in their teachings, in all their influence the power or this regenerating life. Take any of the heroes, any of the great reformers, teachers and philanthropists of Christendom, of any sect whatever, i care not what, from Augustine to Channing, and the power of this risen Son of Man appears transfiguring the earth about it.

There was a piece of New England granite; a perfectly independent man; strong of will, testing everything by his thought, resential of all authority, walking with sturdy and large steps over the planet, and yet that man, as if ne were a little calld, held the Son of Man by the hand and looked up into this face, and caught inspiration from His eyes, and had his heart so softened by Him that more than once Theodore Parker said to me, "I owe more to Jesus than to anybody else in the world." Take John Brown; an old Testament man, a bit of Mount Sinai; a man whose isther was the Adirondacks and whose mother was the Oid Bible; a man of tremendous thought, a fighter who carried his wearest of the Son of Man in him had, a pioneer, a champ

Hear their knocking at the doors of colleges; hear their knocking at the doors of colleges; hear their plea for knowledge and light an opportunity. This is the rising of the Son of Mariness this earnest criticism of the evils of society. See this imperative demand for honor and honesty and truth in public servants. Hear this call for nobler civil service. Mark this determination that knaves shall be pilloried. Observe the eagerness of enthusiasm which brings noble attributes to those who have lived weil and fought well their battle. This is the rising of the Son of Man. This is a sign—a sign in evil times, and in some respects these are evil times—that the Son of Man is rising from the grave; for, while we remember all the dishonesty and fraud that make our times so ugly to consider, we must not forget the opposition to it all—the keen eye, the quick ear, the determined will, the beating heart. And this—not the other—is the sign that characterizes this generation of ours. The other has always been; this comes out late.

And you will not, I am sure, think that I am going too far from my subject if I draw an illustration of my thought from this movement of women against the sin of intemperance. Here is a grave in which the Son of Man has long been buried—a grave, how dark! There the worm dieth not; there corruption never ceaseth. How many lie in it! Not only the poor, the ignorant, the stupid, the good-for-nothing; not only those whose lives seem to be of little moment to their kind, but the best there are, the choiceat spirits, the tenderest heart, men and women of genius, people whose promise of life would otherwise be of the very noblest and sweetest—these are buried in this grave and they cannot extricate themselves.

On their part will roil away that heavy stone and enable them to come out into the light and freedom that they were born to. Who shall speak the word of deliverance? Man have tried to do it many and many at time. Authority, law, force have tried to do it in vain. The angel must come from above;

cherish. Let this spirit spread, and may we not hope to see a society of men and women that we shall dare to think will live after they seem to be dead?

I cannot leave my subject without one more illustration—the resurrection of the Son of Man in the form of religion. If the Son of Man in the form of religion. If the Son of Man in the form of religion. If the Son of Man in the form of religion. If the Son of Man in the form of religion. If the son of Man in the form of religion in religion, His cievation above forms and ceremonies, His emanospation from urick and mortar, the freedom with which He walked above all the definitions that men give of God or man or the soul or of the future. Here does really seem to have been one whose soul lived in the presence of a God whom He dared call His Father, whose trust was boundless and simple, whose conscience was clear as it wastender, and whose soul to all the rooustness of the here added all the sweetness of the saint; a person who represented the purest and freest religion, and this at a time and in a nation where the swadding bands and cerements of religion were of tremendous strength, where the soul was swathed round with all manner of official incumbrances, in a nation that had become wedded to its forms, that all out worshipped brick and mortar, that believed that God acqually dwelt insmarble halls. This Son of Man rose above it all, and shone with a glory that irradiates us to-day. And ever since those who have sought this spirit, who have left the bower of that resurrection, have in a plane that was a high table land, to which our God Hiskelf is Moon and Sun.

Take a symbol of it. The other day, in Westminster Abbey—one of the grandest churches in the world, the greatest in England, the type of antiquity, of veserableness, or old magnificence—the Dean, a charchman of high churchly rank and dignity, and of the noblest scholarship, introduced a professor of philology to fecture on missions; and both the Dean and the professor openiy avowed the doctrine that all f

in the world and see what a complete transformation it has undergone simply through the open heart of man. The old belief dwelt on the resurrection or the body. It lived in the charnel house; its anticipation was of a time when all the limbs and members that had been buried time out of mind should come dying together through the air and meet at a particular point of time and space, and there present themselves at the throue of judgment; a belief in bones and sinews, in nerves and tendous; a belief that lived in grave-yards and that dragged the graveyard up into Heaven. Mark the change. Graveyards are forgotten; the body is allowed o waste away like a wornout garment. Dust may have its dust; ashes may have their ashes—let it go. The immortal creature is a being, not a body; a person, not a bundle of members; a heart, a thinking being. Consider the immense change that has passed over the human mind since it entertained the thought of a living, a happy immortality, instead of a reproduction of swaddling bands and cerements! I is in the men wno entertain a new faith like that. And the idea is not spectral, for these immortal persons are thought of now as living, sympathetic, useful; working all the time, helpful all the time, keeping up their old associations. That is to say, this social world is extended indefinitely over the luture. There, again, is a sign of a great advance in thought in the whole conception, not merely of the luture life, but of this life, and of men and women.

And consider, again, that the luture life, but of this life, and of men and women.

And consider, again, that the luture life, but of this life, and of men and women.

And consider, again, that the luture life is thought of as opening out of this. It was formerly thought of not as connected with a person who leaps up from it into the air. This form of existence was spurned.

thought of not as connected with this at all, except as the earth is connected with a person who can beaps up from it into the air. This form of existence was spurned.

BUT NOW THE SPIRITUALIST, the foremost modern believer in immortality, reflects back upon this life. It is this world; it is the man in this world who is to live again. Consider the reaction. People who thus think of immortality must think of themselves here as immortal beings, and of their interests here as immortal interests, and of their work here as undying work. The element of progress comes in; and progress implies persons who can progress—capability, the possibility of development. And at once, at that thought, we stand upon our feet. We cultivate ourselves. We believe in knowledge, in advance, in experience, in refinement. We aspire. We think of ourselves not as mere perishable creatures who can learn more and gain fervor. Is not that something? It seems to me that a holy ath like that, to hold it sincerely, is a great privilege; to hold it not as a nursery story, not as an old tradition, not as a something that is to be caught from the Church, not as something that must not be questioned but taken for granted; but to hold a faith like that sincerely, tenderly, with reasonableness, with force of mind, with intelligent conviction, to hold it as a part of one's own nature, is enough to dignity a man and make him already immortal. It seems to me that to hold such a faith as that clearly, intelligently, deeply, lifts the humanity that is in us far above the thoughts of death, and we do not think of the resurrection of a body but of the resurrection of growing people.

And now, to gather together the various lines, which perhaps seem to you confused and tangled, but which are only so many illustrations of one leading thought—the thought of the feature return taught that only the true believers attained to any immortality that mosqual that the rest passed into the land of shadows, and entered upon a dim, feeble, fainting, crepuscular kind of e